إن الدين عند الله الإسلام

Digitized by Khilafat Library Rabwah

The Review of Religions

Edited by A. Q. NIAZ, B.A.

Vol. XXXVIII, No. 4

April, 1939

CONTENTS

● Future Religion of Mankind—III

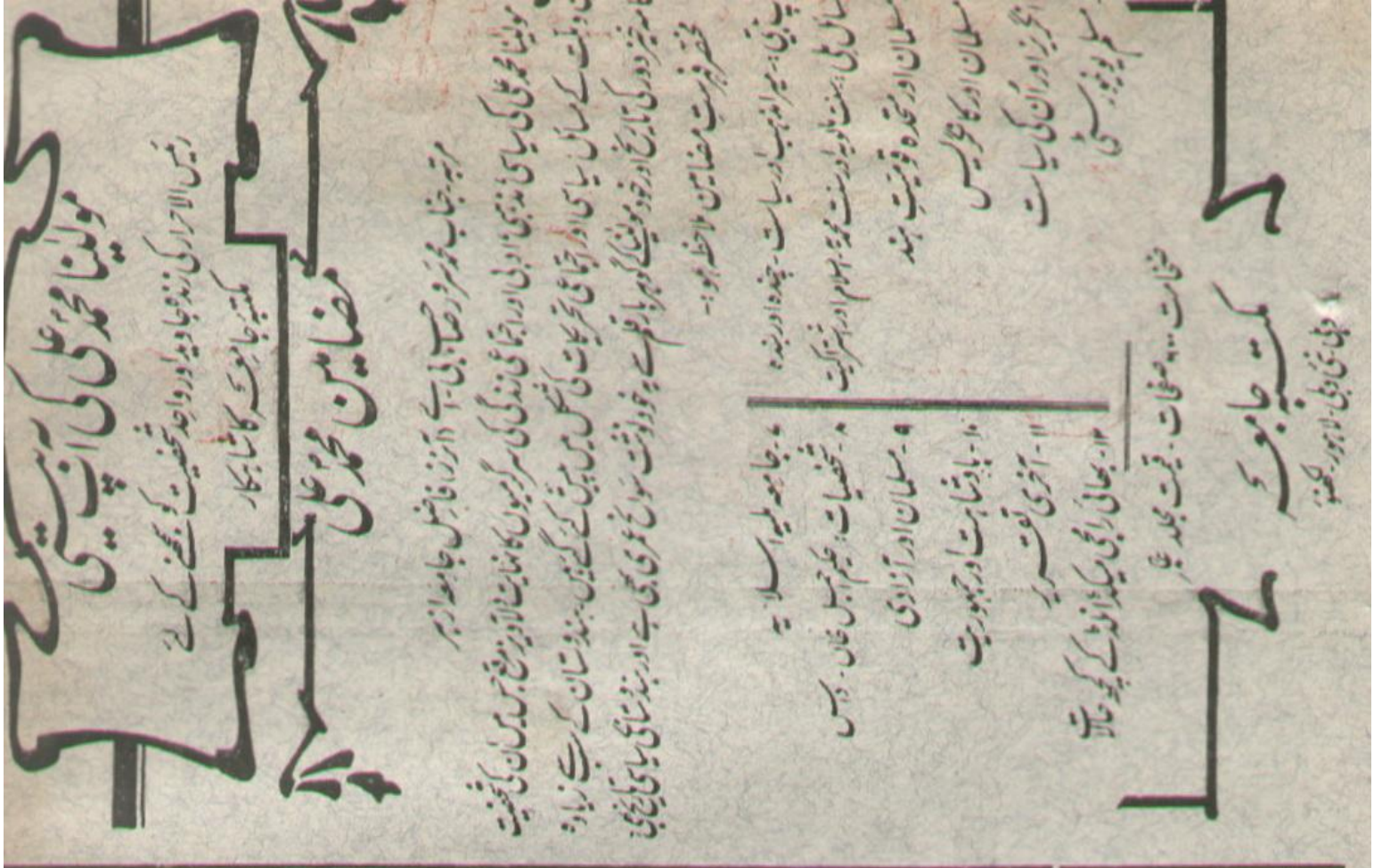
● Forefathers of the Promised Messiah
—A. R. Dard, M.A

● Islamic Conception of Sovereignty
—Abdur Rahim Malabari, B.A., B.L

● Reviews

The Review of Religions is an organ of the Ahmadiyy Movement in Islam. It is open to all for discussing problem connected with the religious and spiritual growth of man, bu it does not accept responsibility for views expressed b contributors.

QADIAN
Punjab : India



Digitized by Khilafat Library Rabwah

IF . . .

YOU WANT TO KNOW

What Islam Stands for, what is its message for humanity, how does it seek to raise man from the lowest depths of degradation to the highest pinnacles of glory—economically, morally & spiritually

READ

AHMADIYYAT OR THE TRUE ISLAM

By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad
HEAD OF THE AHMADIYYA COMMUNITY AND THE GREATEST LIVING AUTHORITY ON ISLAM

The book deals in a simple and lucid manner briefly but fully and completely, with all the different aspects of the teachings of Islam.

BOOK DEPOT, QADIAN, Pb., India

Printed at the Ripon Printing Press, Bull Road, Lahore, by Mirza Mohd. Sadiq and published by Sheikh Abdur Rahman Qadiani for Sadar Anjuman-i-Ahmadiyya Qadian, Punjab, India.

The

Review of Religions

Vol. XXXVIII APRIL 1939 No. 4

Digitized by Khilafat Library Rabwah

نحمدہٗ ونصلی علیٰ رسولہ الکریم

FUTURE RELIGION OF MANKIND—III

In the two previous issues we discussed aspects of Christianity and Islam with a bearing upon the potentialities of each, or lack thereof, for becoming, in the future, the prevailing religion of all mankind. To pick up the thread of the argument, the discussion that has gone before may be summed up as follows:—

1. In the case of Islam, its ability to survive the decline of its temporal power stands well proved. The political prestige of Islam was shattered quite at the commencement of the Modern Era; but inspite of the loss of this sustaining factor Islam remains a world factor even to-day.

2. The political power of Christianity is fast on the wane; and its ability to survive a vital loss of this kind being unproved, it is quite on the cards that, with the rise of new powers and new world factors now in the process of coming into play, it may easily be relegated to a position of insignificance.

3. This conclusion seems all the more likely when we take into consideration the fact that scholars of note among Christians have begun to repudiate those specific beliefs and ideas which distinguish Christianity

Digitized by Khilafat Library Rabwah

from other religions, *e.g.*, the position and authority of the Bible as a revealed book; the divinity of Jesus Christ; the doctrine of his sonship; and the universality of his mission. The case these scholars make is so weighty and strong that the Church is helpless against this tendency in the thought of its enlightened followers.

4. But the greatest danger to Christianity springs from its inability, more or less avowed now, to solve those problems of individual and corporate human life which the modern man must either solve without loss of time or see the glorious fruit blasted in a day of centuries of patient toil and progress. Family life, sex relations, and the economic life of individuals as well nations, the standard of morality and sense of justice in national and individual conduct—all these, instead of functioning smoothly as stabilising factors, have degenerated into so many storm centres. With regard to some of these and allied questions Christianity stands so irrevocably wedded to the existing order that if one has to go, the other cannot stay: with regard to others, it has no idea where the trouble lies, nor how to put the matter right.

5. Islam, on the other hand, has definite remedies to suggest, and the world can be seen being driven by the force of circumstances, to accept these remedies. For instance, study the line of evolution which the law relating to divorce is taking in Europe and America; the probable future of monogamy; and the trend of measures calculated to bridge the gulf between Capital and Labour. In all these spheres of human life there is a clear drift towards the Islamic basis for arranging the life of human beings.

It is therefore reasonable to conclude that the future religion of mankind is going to be not Christianity but Islam.

The fight against Materialism

Islam and Christianity, however, are both being attacked by a purely materialistic philosophy of life in

Digitized by Khilafat Library Rabwah

which God has no place and man has to reckon with the laws of nature only. The age in which we live is the age of scientific discovery made possible because man concentrated his attention, as never before, on the relation between cause and effect. The consequent emphasis on the properties of matter and the consequences which invariably flow from these properties has resulted in a picture of the universe in which matter, apart from the action and reaction of the properties manifested by its various forms, is subject to no other control. Owing to the circumstances of present-day life this philosophy has gathered immense force and gained wide prevalence. The struggle in the domain of thought, as was hinted at an earlier stage in this discussion, is not between Islam and Christianity alone; whichever the victor out of these two, the victory would be valueless if the victor does not possess the power to overcome the third contestant in the field.

As the battle front stands at present, it is incontestible that atheism is winning at the cost of both Christianity and Islam. Christianity has been driven out of Russia and Germany and out of the hearts of millions in other countries which for centuries constituted the main strongholds of this religion. Islam, too, as a mode of thought and way of living, has lost considerable ground in the countries where it is professed. The question therefore is: which of these two religions is capable of meeting successfully the onslaughts of this common enemy?

Before one can answer this question it is necessary to analyse those elements in the religious condition of these days which give to this philosophy the strength it has displayed so far. First of all we have to bear in mind that the wave of materialism, in the present age, originated in Europe and America. During the Middle Ages the influence of religion was supreme in Europe; atheism, whatever little of it there was to be met with, was confined to the intellectual inner rebellion or the mental vagaries of isolated men here and there who never openly challenged the theistic view of life. But

Digitized by Khilafat Library Rabwah

with the dawn of the scientific era there came a fundamental change. The scientists found they had to revise their estimate of the Bible, and a chain of thought was set into motion which seriously challenged the view that the Bible was infallible. And if it was not infallible, it could not be the word of God? Thus there developed a battle royal between the narrow, bigotted, arbitrary dogmatism of the Church and the courage and fire of scientific inquiry: between Ignorance on one side and Knowledge on the other. Defeat of the Church was a foregone conclusion in this struggle; and, during the time it was going on, a remarkable degree of freedom in thought from the narrow limits imposed by doubtful religious doctrine came to be recognised as the hall-mark of culture and progress.

While this tradition, so to call it, was establishing itself, the European nations were penetrating into the remotest corners of the earth, heroes and conquerors wherever they went. Processes of thought uppermost in the minds of these conquerors and heroes were adopted without question by the backward races which came under their influence. This period, moreover, coincided with a period in the history of religion when the inner meaning of religion in every country had been lost and religious teaching and practice had assumed unwarranted forms which, being really wrong, were indefensible. These views and practices did not form part of any religion, but Religion thereby was brought into disrepute as the views and practices were held in the name of religion.

Over and above this was the supreme importance given by the new attitude of mind to the relation between physical cause and its effect, while among those who professed to be champions of Theism there was no one who could show the Hand of God working behind the visible law of physical causation.

Theism, therefore, has no chance against a purely secular view of life unless it can produce a man who

Digitized by Khilafat Library Rabwah

can show signs of the Living God. The real strength of Theism lies in Miracle, and no religion can hold its position by logic alone, or an appeal to our sentiments. If God really exists, and if Christianity represents the way by following which we can attain union with Him, then Christianity, even to-day, should be able to produce men who have actually realised that union—a state of spiritual exaltation attended by the power to perform miracles as in the case of Jesus and his Apostles. As, however, there is no such man in the Christian world, it is safe to say that Christianity is devoid of the only effective weapon against Atheism.

Islam, on the other hand, occupies, in this respect, a position where it can defy Atheism to do its worst. Even in this age it has produced a man to whom it was given by God to work miracles—Prophet Ahmad of Qadian, the Promised Messiah and the founder of the Ahmadiyya Movement, may peace and blessings of God be upon him.

Here it is not possible to write in detail about the miracles shown by the Promised Messiah as their number runs into thousands. They have been fully recorded by the Promised Messiah himself in his numerous works written in three languages—Urdu, Persian and Arabic—and thousands of men, still in our midst, bear witness to them. Those who might like to pursue this inquiry further should do so by going to this original source for the purpose, or in case they are handicapped by inability to read books in these lanauages, they can study with benefit *Ahmadiyyat or the True Islam*, by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, the present head of the Ahmadiyya Movement.[1]

Of still greater significance is the fact that among the followers of the Promised Messiah there are hundreds who witness miracles in their own lives.

---

1. Pages 130 to 191.

Digitized by Khilafat Library Rabwah

Miracles for them are no mere myths as they are for the followers of all other religions in the world to-day.

The mission of the Promised Messiah was threefold: (1) by means of clear "Signs" and miracles, to create a living Faith in the existence of God; (2) to restore the original purity of Islam by removing those ideas and practices which do not form part of it; (3) and to unite mankind on the basis of a common religion for all men, no matter what their colour or country.

Inspite of the exaggerated emphasis on nationalism in certain countries, it is undeniable that internationalism has taken firm root. Simultaneously as the idea spreads, the need for a universal religion would be more and more widely felt. Indeed among thinkers it is strongly felt even now. But the conception of religion that prevails in Church Christianity is a conception which does not admit the universality of religion although for itself it claims a universal mission. The uncompromising insistence on the exclusive claim of Jesus to be the only Saviour disqualifies Church Christianity as a Universal religion. Common-sense revolts against the idea that God, who is the Father of all mankind, neglected countless generations by withholding His light from them. Islam on the other hand proclaims that ever since the time man's mind became capable of grasping spiritual truths, in however crude a form, God has been sending his Messengers and that no race or country has been neglected.[1] According to the Islamic view the religion taught by Mohammad, peace be upon him, was the concentrated essence of all the earlier dispensations, together with the exposition of additional truths not contained in the teachings of prophets that had gone before. In the early stages of human history mankind was divided into local groups, at varying levels of culture, each with its own problems and its own needs. The earlier prophets,

1. The Holy Quran, XXXV: 24.

Digitized by Khilafat Library Rabwah

therefore, were given teachings suited to local needs during transition periods in the history of racial or geographical groups. These teachings represented detached segments of the complete religion which could not with benefit be given to man in the early stages of progress because his intellectual power was not capable of grasping elaborate teachings. In Islam, which came when the world was on the threshold of the international era, all these teachings have been brought together, fitted well into each other to make a complete whole so that all the children of God should be united in one common religion.

These religions were not intended by God to endure for all times in the form which they were instituted; therefore the divine scheme made no provision for preserving them against human interference and unwarranted growth. But Islam being the final complete religion, it is destined to endure for ever and the divine scheme has provided that reformers would be raised among Muslims who from time to time would cut Islam clear of everything that does not form part of it. The Promised Messiah is one such reformer, raised by God to the office of نبوت (prophethood) His Mission was not to introduce a new Law or institute a new religion, but to revive Islam in its original purity. The fact is of the utmost significance that whereas the scriptures of all other religions have suffered enormously from human interference, the Holy Quran admittedly retains its original form in word and substance.

Islam, thus, does not brush aside other religions as simply spurious, as does Christianity; nor does it adopt towards them the attitude of a moral coward who is afraid of coming to a decision which he feels others might not like and runs away from an unpleasant necessity by saying that all religions are true and correct, no matter how much they might seem to be in conflict with each other. It takes a bold and resolute stand that all religions were true and correct in the form in which they were originally taught; they are

Digitized by Khilafat Library Rabwah

not correct in all respects in the forms in which they are found to-day. From the spiritual unrest characteristic of these days, this point of view is bound to emerge triumphant. The next step would be that the critical faculty of man, more and more emancipated from the prejudice of pre-conceived notions, would exercise a free judgment and separate the truth from what is false. During this stage the Ahmadiyya Movement in Islam is not likely to encounter any serious difficulty in shaping world opinion, for the simple reason that the revitalised Islam which it represents constitutes an irresistible force in a world free from prejudice.

Indifference to religion among the Muslim peoples is due to western criticism of Islam which the Muslims were not able to meet. But since the advent of the Promised Messiah the situation has changed fundamentally. A portion of Muslim belief and practice at the present day he has proved to be alien to Islam; as regards the rest, he has armed his followers with an understanding of the beauties of the Islamic point of view and with arguments so conclusive in its defence that an Ahmady never experiences any difficulty in meeting adverse criticism. Church Christianity, in particular, is powerless against Ahmadiyyat. Those who might feel inclined to doubt this statement could test it for themselves—simply by putting an Ahmady and a Christian, layman or priest, into contact with each other and by arranging an exchange of views between them on religious subjects. Even in the case of those who do not belong to the Movement, Ahmadiyya literature has put new heart into their defence of Islam. Ahmadiyyat, as a matter of fact, is a new force which Christian Missionaries now feel pressing hard upon them round every corner. Take up any book, worth the name, on Islam written by a missionary and in it you would be sure to find a reference to the Ahmadiyya Movement. And the spirit in which these references are made is an illuminating characteristic of the Christian Missionarys' attitude towards this Movement. This attitude is very

Digitized by Khilafat Library Rabwah

similar to the attitude of the British Press towards Mussolini and Hitler while yet the Western Democracies had not felt the sting of Fascist and Nazi doctrine. What is so disconcerting about Ahmadiyyat is the fact that it is beating Christianity at its own game. Ahmady missions in foreign countries are making remarkable progress, in most places at the cost of Christianity. They are gaining converts in England and the United States of America, and in Muslim countries they are depriving Christian workers of their prey. The popular beliefs and practices which in Muslim countries pass for Islam are not defensible against Christian attack and Muslims in many cases come under the influence of Christian Missionary propaganda. But contact with Ahmadiyyat always kills this poison. Centres of the Ahmadiyya Movement in Palestine, Syria and Egypt—countries where supreme efforts are being made to win converts from Islam—serve as good illustrations of this point. In India itself, in the early days of Christian Missionary enterprise, signs of reasonable success among Muslims were not lacking; but that early promise withered away the moment Ahmadiyyat took the field in defence of Islam. Nowadays the greatest effort is being made to win over the depressed classes, and some work is being done among cast Hindus, but practically none among the Indian Muslims. When we bear in mind that apart from India the Muslim world is by no means neglected, this fact is not without significance.

Similarly Ahmadiyyat and Christianity have come into conflict in West Africa, in Nigeria, Gold Coast, etc., and in this part of the world, too, Ahmadiyyat has made phenomenal progress at the cost of Christianity. Church Christianity really does not know how to cope with this force in the religious field.

A forecast of ultimate victory in the struggle between Christianity and Islam would remain incomplete, however, without a passing reference to one weapon which Ahmadiyyat uses with terrible effect against Christianity. Church Christianity is based on the supposition that

Digitized by Khilafat Library Rabwah

Jesus offered himself as a sacrifice for the sins of mankind and died on the Cross, and that after three days his resurrection took place. What makes Jesus a Saviour is his death on the Cross. But a critical study of the new Testament reveals that he *did not* die on the Cross; that he was taken down alive in a state of dead swoon; that he recovered from his wounds and showed himself to many of his disciples; that after the event of crucifixion, whenever he went out into the streets, he made use of some effective disguise; and that he disappeared after some time.

It is to be noted first of all that in the Gospels Jesus is recorded as saying: "An evil and adulterous generation seeketh after a sign, and there shall no sign be given to it but the sign of Prophet Jonas: for as Jonas was three days and three nights in the whale's belly; so shall the son of man be three days and three nights in the heart of the earth". (Mt. 12: 39, 40 and 16: 4 where, however, the three days are not mentioned.) Now in the whole life of Jesus there is only one incident to which these words can be taken to be applicable—the occasion when he was taken down from the Cross and put into a tomb. But Jonas was alive when he was swallowed by a whale and came out alive; therefore Jesus too must have been *alive* when he was put into the tomb.

Further, a careful study of the four Gospels yields the following points of supreme importance in connection with events grouped round the crucifixion of Jesus Christ: —

1. Pilate was well disposed towards Jesus and wished to set him free, (Mt. 27: 17 to 24; Mk. 15: 9 to 15; Lk. 23: 4, 14, 16, 20, 22; Jn. 18: 29, 31, 39 and 19: 4, 6, 12).

2. Pilate's wife interceded very strongly in favour of Jesus (Mt. 27: 19).

3. The soldiers on duty where Jesus was nailed to the Cross also believed in him (Mt. 27: 54;

Digitized by Khilafat Library Rabwah

Mk. 15 : 39; Lk. 23 : 47).

4. Some hours after Jesus had been nailed to the Cross there was a severe earthquake and a heavy storm (Mt. 27 : 51 to 53; Lk. 23 : 44, 45; Mk. 15 : 33).

5. Jesus Christ was nailed to the Cross some time in the afternoon on a Friday and was taken down before sunset the same day, because the Jewish Sabbath begins immediately after sunset and according to Jewish law no body could be left nailed to the Cross on the Sabbath day. (Jn. 19: 14, 15, 16, 31).

6. He, thus, remained on the Cross for four or five hours only, or, at the most, six.

7. It is a fact that death by crucifixion took place very slowly. "In crucifixion the pains of death were protracted long—sometimes for days. Even when victims were nailed and not merely tied to the Cross, it was hunger and exhaustion, not loss of blood, that was the direct cause of death" (Hastings' Dictionary of the Bible).

8. When his body was taken down, his bones were not crushed although the bones of the two robbers crucified with him were broken by the soldiers. (Jn. 19 : 31 to 33.)

9. The two Roman soldiers on duty sympathised with him in secret. They broke the bones of the two robbers but evaded the regulation in the case of Jesus by assuming that he was already dead.

10. But this assumption was really a subterfuge; they, it seems, rather hoped to see him alive and to reassure themselves on the point one of them pierced his side with a lance and there came out blood from the newly inflicted wound (Jn. 19: 34, 35). This shows that Jesus was really alive

Digitized by Khilafat Library Rabwah

at that time, because if you cut open a dead body, blood will never come out of it. Blood might continue to ooze out slowly, even after death, from a wound inflicted before death took place; but it would be blood that started to flow out before death took place. A fresh cut after death had taken place would not yield blood.

11. It is right to conclude therefore that Jesus Christ was alive when he was taken down from the Cross. This conclusion gains all the more weight when we remember that he did not remain on the cross long enough for death to have taken place. Accordingly we find that when Pilate was informed that Jesus was dead already, he expressed surprise for death having taken place so soon (Mk. 15 : 44).

12. Inspite of this Pilate accepted the testimony of the two soldiers and only after a casual examination the body was handed over to a rich man, in secret a disciple of Jesus, between whom and Pilate there seems to have been an understanding that the body would be handed over to him. This man then put the body in a tomb specially hewn in a rock in his garden. (Mt. 27 : 57 to 60; Mk. 15 : 43 to 46; Lk. 23 : 50 to 53; Jn. 19 : 38 to 42.)

13. After crucifixion, Jesus, when going out, made use of some effective disguise. (Lk. 24 : 15 to 31; Jn. 20 : 14). If he was the resurrected Jesus, he had no reason to fear the Jews and no need to go about in disguise.

14. When on one occasion he appeared before his disciples after his crucifixion, some of them hesitated to believe that he really was Jesus. He then showed them his recent wounds. (Lk. 24 : 36 to 43; Jn. 20 : 25 to 27). This also bears out that the Jesus which appeared on these occasions was Jesus with a physical body

Digitized by Khilafat Library Rabwah

susceptible to wounds, and not the resurrected Jesus with a heavenly spiritual body.

The story that emerges from these points is that Jesus had made a very favourable impression upon the Roman Governor who wished to let him go but the Jews made a clamour against his doing so. His sympathy, however, was utilised by some of his disciples to save Jesus—a purpose the achievement of which was facilitated unexpectedly and miraculously by the fact that Jesus had to be taken down from the cross so soon on account of the Sabbath. The soldiers on duty did not offer any difficulty as they too were on the side of Jesus. The rescue was further made easy by the earthquake, the storm and the confusion attendant thereon. In the tomb his wounds were attended to and when he was sufficiently recovered he slipped out of the tomb, stayed in Palestine for some days, then left that country in search of the "lost sheep of the House of Israil" as that task was essential to his mission. History tells us that a number of Jewish tribes were living in other lands, having been originally taken away as captives.

It would be perceived that there is no flaw in this argument. Christian divines cannot meet it. They never try to meet it: their technique against it is to kill it by ignoring it. They do not realise that this only leaves the argument free to work its way into the hearts of coming generations. In the face of this stupendous discovery made by the Promised Messiah through a revelation from God (and then established by him on the basis of research into the text of the four gospels) that Jesus never died on the Cross, leaves no chance for Church Christianity to prevail as the world religion of the future.

Digitized by Khilafat Library Rabwah

FOREFATHERS OF THE PROMISED MESSIAH

The Promised Messiah (peace be on him) belonged to a most distinguished family.

He was a descendant of Haji Barlas who was the uncle of Amir Timur. It is an established fact of history that Timur belonged to the famous tribe of Barlas which had lived and ruled in Kish for two hundred years. This part of the world was known in ancient times as Sogdiana of Samarkand was the capital. The *Encyclopædia Britanniac* says that the Sogdians.....were a tribe of Iranians. The word Samarkand itself is of Iranian origin. The word Barlas also is Iranian and means "A brave man of noble stock." Hence the Promised Messiah was Iranian by race and not Mughal as is generally supposed.

A member of the family, Mirza Hadi Beg, came to India from Samarkand with Babar, the great conqueror of India, or perhaps slightly later, on account of some domestic dissentions or an affliction. He brought with him his followers and servants, the party consisting of about 200 persons. He was treated by Babar with great respect; and he selected for settlement a place about 70 miles from Lahore, and founded a village on a flat piece of ground below which, at a distance of 9 miles to the North East, flows the River Bias. The village was named Islampur.

As he belonged to the ruling family, a jagir consisting of several hundred villages was immediately granted to him by the King, and he was also appointed Qazi of the surrounding district. The name of the village, therefore, became Islampur Qazi, signifying that it was the seat of the Qazi. Gradually Islampur was dropped and it was known only as Qazi. The letter ق is often popularly pronounced as 'd' and Qadi in

Digitized by Khilafat Library Rabwah

the course of time was converted into the present form, Qadian.

The village continued to be the seat of the family; and, though they lived far from the Imperial Capital (Delhi), members of the family filled important offices under the rule of the Mughals. In the days of the decline of Mughal rule Mirza Faiz Mohammad, the great-grandfather of the Promised Messiah, took measures to suppress the anarchy that prevailed in the Punjab, whereupon, in the year 1716 A.D., Farrukhsiyar, Emperor of Delhi, bestowed upon him the rank of Haft-hazari, thereby authorising him to keep a regular force of 7,000 soldiers. It may be mentioned here that this rank was, till the reign of Farrukhsiyar, restricted to the members of the royal family and was conferred only on a very limited number of persons outside the royal circle. In addition to it the Emperor also conferred on him the title of 'Azadud Daulah,' *i.e.*, strong arm of the Government.

After the death of Mirza Faiz Mohammad, his son, Mirza Gul Mohammad, was engaged in a desperate struggle against the forces of anarchy in the Punjab. This happened during the reigns of Mohammad Shah, Shah Alam and Alamgir II, and from the Imperial despatches which were addressed to him it appears that he continually warned the Emperors at Delhi of the coming dangers. He, however, received no actual support from Delhi beyond verbal promises of help; and, unaided by the Central Government, he continued his struggle for the consolidation of the Imperial Authority. When the power of the Mughals declined and the Punjab was torn up by petty Chiefs, the family remained in quasi-independent possession of Qadian and its surrounding country about 60 square miles in area.

Mirza Gul Mohammad was a very able man and he became an independent Chief of Qadian. His army, consisting of infantry and cavalry, numbered 1,000. He had three guns. He ruled over 85 villages. He

Digitized by Khilafat Library Rabwah

was a very righteous and generous chief. Hundreds of people ate at his table. He patronised learning and paid stipends to about 500 persons. He was a holy man and loved the company of the righteous. Attracted by his righteousness and the encouragement he gave to learning, he was surrounded by about 400 men given to the pursuit of knowledge and virtue. His purity and piety, his courage and determination, his sympathy and generosity are still well-known in the neighbourhood. He was wise, sagacious and firm. It is said that he sometimes fought single-handed against 1000, and routed them all. He was a brave soldier in the day, and a pious devotee in the night. In those days Qadian, because of its religious atmosphere, was often spoken of as " Mecca."

It is said that Ghiyasud Daula, a Minister of the Imperial Government, once visited Qadian; and, seeing the dignity of Mirza Gul Mohammad and his little court, he was deeply impressed and remarked with regret, and with tears in his eyes, that if he had known that such a great and noble member of the Mughliyya dynasty was living in this jungle he would have tried to save the Muslim Empire by putting him on the throne at Delhi. This would have been by no means impossible in those days. In the beginning Ranjit Sigh owned only 9 villages, but in a very short time he actually became the ruler of the whole of the Punjab. The Muslims, however, were passing through evil times, and their empire could not be saved.

During the last illness of Mirza Gul Mohammad, a physician prescribed brandy as a medicine, but he resolutely refused it and preferred to die rather than find himself placed in a situation when he might appear to violate the Quranic injunction against alcohol. He died of hiccups in about 1800, A.D.

Mirza Gul Mohammad was succeeded by his son Mirza Ata Mohammad. By this time the Sikhs had risen to power and those of Ramgarh entered into a league with some of the neighbouring families. The

Digitized by Khilafat Library Rabwah

State became so crippled that only the capital was left. Qadian was like a fortress, being surrounded by a wall 22 feet high and about 18 ft. wide. There were four towers in which remained the army and a few guns. At last, possibly in 1802, the Sikhs of Ramgarh, Jassa Singh or his followers, found their way into Qadian through treachery, and the members of the family were all made prisoners. Everything was looted. Mosques and buildings were pulled down, and one of the mosques was turned into a Gurdawara, *i.e.*, a Sikh temple, which can be seen to this day. The whole of the library containing a large number of valuable books was burnt to ashes. A number of people were killed, but after a while the members of the family were spared, and on a cold wintry night they were all expelled from Qadian. They had to leave the town by night, shivering with cold and overcome with grief. They repaired, shuddering and exhausted, to a village called Begowal, where, though they begged no shelter, Sardar Fateh Singh Ahluvalia, an ancestor of the Raja of Kapurthala, treated them with kindness, and showed them a sympathy they had not asked. In consideration of their sad plight he granted them an allowance for their maintenance, which was, however, by no means adequate for their needs. The family remained there for about 16 years. Jassa Singh died in 1803, and was succeeded by his nephew, Divan Singh, who ruled over Qadian for about 15 years. Mirza Ata Mohammad was poisoned in 1814 by his enemies. His son Mirza Ghulam Murtaza was quite young at that time, but he brought his father's body to Qadian, so that he might be buried in the family cemetery and thus the ancestral connection with Qadian and the claim over the estate might remain intact. The Sikhs opposed this; but the local population, consisting of humble people, were very much excited and the Sikhs, fearing an open rebellion, had to give in.

Then followed the reign of Ranjit Singh, who gradually brought all the petty chiefs of the country under his sway. In about 1818 he allowed Mirza

Digitized by Khilafat Library Rabwah

Ghulam Murtaza, the son of Mirza Ata Mohammad, to return to Qadian. Mirza Ghulam Murtaza and his brothers thereupon joined the Sikh army and rendered excellent services in several places, including the frontier of Kashmir, which was annexed by Ranjit Singh in 1819. He took Peshawar in 1823.

It was during this period of military service under Ranjit Singh that Mirza Ghulam Murtaza's days of affliction and adversity were brought to an end, but there is no reason to suppose that the family was by any means affluent. The Sikhs were still in power. Mirza Ghulam Murtaza was very worried, and his family remained in straightened circumstances. It is said that he travelled far and wide but no ray of hope was yet visible. In his moments of distress and disappointment he even thought of going to Kashmir and settling there; for he had already served there in the capacity of a Sooba, a kind of Governor. He devoted his time to study and prayer. He tried his best at the court of Ranjit Singh, but the latter was selfish, avaricious, drunken and immoral. At last, the birth of the Saviour drew near. And Ranjit Singh was so convinced of Mirza Ghulam Murtaza's goodness and nobility that in the latter period of his reign somewhere in 1834-1835, he restored to him five villages of the lost ancestral estate. Thus the very birth of Ahmad, the illustrious reformer of the world, blessed his parents and his family in a wonderful manner. Light came and darkness vanished. The days of adversity were turned into peace and prosperity. They had a twofold reason for gratification: they were restored to peace, and they came to enjoy religious freedom.

The whole family felt the change in its fortunes, and attributed it to the happy birth of their blessed son. And it proved to be a blessing for the whole country as better days were in store for all. The Sikhs lost power in a few years. Ranjit Singh died in 1839. During the next ten years the British rule extended throughout the country, ushering in a most

Digitized by Khilafat Library Rabwah

peaceful and prosperous era in the history of India. The Sikhs made, in their last days, an abortive effort to kill Mirza Ghulam Murtaza and his brother Mirza Ghulam Muhyud Din, who were confined by them in Basrawan near Qadian; but they were soon rescued by their younger brother Mirza Ghulam Haidar.

It would not be out of place to give here a quotation from *The Punjab Chiefs* by Sir Lepel Griffin and Colonel Massy, revised by Mr. (now Sir) Henry Craik (1910):

"In 1530, the last year of the Emperor Babar's reign, Hadi Beg, a Mughal of Samarkand, emigrated to the Punjab and settled in the Gurdaspur district. He was a man of some learning and was appointed Qazi or Magistrate over 70 villages in the neighbourhood of Qadian, which town he is said to have founded, naming it Islampur Qazi, from which Qadian has, by a natural change, arisen. For several generations the family held offices of respectability under the Imperial Government, and it was only when the Sikhs became powerful that it fell into poverty.

"Gul Mohammad and his son, Ata Mohammad, were engaged in perpetual quarrels with the Ramgarhia and Kanahaya Misals, who held the country in the neighbourhood of Qadian; and at last, having lost all his estates, Ata Mohammad retired to Begowal, where, under the protection of Sardar Fateh Singh Ahluvalia (ancestor of the present ruling chief of the Kapurthala State) he lived quietly for twelve years. On his death Ranjit Singh, who had taken possession of all the lands of the Ramgarhia Misal, invited Ghulam Murtaza to return to Qadian and restored to him a large portion of his ancestral estates.

"He then, with his brothers entered the army of the Maharaja, and performed efficient service on the Kashmir Frontier and at other places.

Digitized by Khilafat Library Rabwah

"During the time of Nao Nihal Singh, Sher Singh and the Darbar, Ghulam Murtaza was continually employed on active service. In 1841 he was sent with General Ventura to Mandi and Kulu, and in 1843 to Peshawar in command of an infantry regiment. He distinguished himself in Hazara at the time of the insurrection there; and when the rebellion of 1848 broke out, he remained faithful to his Government and fought on its side. His brother Ghulam Muhi-ud-Din also did good service at this time. When Bhai Maharaj Singh was marching with his force to Multan to the assistance of Diwan Mul Raj, Ghulam Muhi-ud-Din, with other Jagirdars, Langer Khan Sahiwal and Sahib Khan Tiwana, raised the Mohammadan population, and with the force of Misra Sahib Dayal attacked the rebels and completely defeated them, driving them into the Chenab, where upwards of 600 perished.

"At annexation the jagirs of the family were resumed, but a pension of Rs. 700 was granted to Ghulam Murtaza and his brother, and they retained their proprietary rights in Qadian and the neighbouring villages. The family did excellent service during the Mutiny of 1857. Ghulam Murtaza enlisted many men, and his son, Ghulam Kadir, was serving in the force of General Nicholson when that officer destroyed the mutineers of the 46th Native Infantry, who had fled from Sialkot, at Trimughat.

"General Nicholson gave Ghulam Kadir a certificate, stating that in 1857 the Qadian family showed greater loyalty than any other in the district."

On June the 11th, 1849, Mr. J. M. Wilson, Financial Commissioner, Lahore, wrote from Lahore to Mirza Ghulam Murtaza:—

"I have perused your application reminding me

Digitized by Khilafat Library Rabwah

of you and your family's past services and rights. I am well aware that since the introduction of the British Government you and your family have certainly remained devoted, faithful and steady subjects and that your rights are really worthy of regard. In every respect you may rest assured and satisfied that the British Government will never forget your family's rights and services which will receive due consideration when a favourable opportunity offers itself. You must continue to be faithful and devoted subjects as in it lies the satisfaction of the Government as well as your own welfare."

Mr. Robert Cast, Commissioner of Lahore, wrote to him on September 20th, 1858 :—

"As you rendered great help in enlisting sowars and supplying horses to Government in the Mutiny of 1857 and maintained loyalty since its beginning up to date and thereby gained the favour of Government, a Khilat worth Rs. 200 is presented to you in recognition of your good services and as a reward for your loyalty. Moreover, in accordance with the wishes of Chief Commissioner as conveyed in his letter No. 576, dated 10th August 1858, this parwana is addressed to you as a token of satisfaction of Government for your fidelity and repute."

Sir Robert Egerton, Financial Commissioner, Punjab, wrote to Mirza Ghulam Qadir on 19th June 1876 :—

"I have perused your letter of the 2nd instant, and deeply regret the death of your father Mirza Ghulam Murtaza, who was a great well-wisher and faithful chief of Government. In consideration of your family services I will esteem you with the same respect as that bestowed on your loyal father. I will keep in mind the restoration and

Digitized by Khilafat Library Rabwah

welfare of your family when a favourable opportunity occurs."

The impression that the loyal and active aid rendered by the family made on the mind of General Nicholson (of whom Sir Lawrence writes in his Mutiny report that " without General Nicholson, Delhi could not have fallen") may be gathered from the letter which he wrote in August 1857, only a month before his death. It was addressed to the elder brother of the Promised Messiah, and ran as follows :—

> " As you and your family have helped the Government in the suppression of the Mutiny of 1857 at Trimmu Ghat, Mir Thal, and other places with the greatest devotion and loyalty, and have proved yourselves entirely faithful to the British Government, and have also helped the Government at your own expense with 50 sowars and horses, therefore, in recognition of your loyalty and bravery this parwana is addressed to you, which please keep with yourself. The Government and its officials will always have due regard for your services and rights, and for the devotion you have shown to the Government. After the suppression of the insurgents I will look to the welfare of your family. I have also written to Mr. Nisbet, Deputy Commissioner, Gurdaspur, drawing his attention to your service."

It should be noted here that in their early days the Qadian family could not be expected to show any sympathy towards the British Government. The reason for this was that they belonged to the ruling family at Delhi. When they saw, however, that the Mughal rule had lost its usefulness to the country and that India now needed a new power to regain its former glory, they set themselves wholeheartedly to support the British Government to the best of their ability, even at the sacrifice of their private sentiments and ambitions.

Digitized by Khilafat Library Rabwah

Mirza Ghulam Murtaza was a very great physician. He had studied medicine at Baghbanpura under Roohulla and at Delhi under the Sharif Khan family. He treated people quite free of charge expecting nothing in return. He attended to rich and poor alike. Raja Teja Singh of Batala once offered him a large amount of money and a Khilat with two villages, Shitabkot and Hasanpur, in return for his medical services. The two villages had once belonged to his ancestral estate, but he refused to accept them, saying that it was an insult for him and his children to take any fee.

Maharaja Sher Singh once came to Kahnuwan on a shooting trip. Mirza Sahib was also with him. An attendant of the Maharaja caught a severe chill. Mirza Sahib cured him with an ordinary cheap prescription. Then Sher Singh himself caught the same kind of chill. The Mirza Sahib now prescribed for him a very expensive medicine, upon which the Maharaja asked his reason for this differential treatment. Mirza Sahib answered that he did not think the attendant was equal in status to the Maharaja. Sher Singh was greatly pleased with this reply!

Mirza Sahib was magnanimous towards his enemies. A Brahman named Joti, who had gone to the court against him, was treated most sympathetically by him in his illness. A man once congratulated him on the death of one of his enemies. The Mirza Sahib was very much displeased, and turned him out of his company.

He had a keen sense of self-respect. Once he went to see Mr. Robert Cast, Commissioner of Lahore, on some business. In the course of his conversation, Mr. Cast asked him, in an official air, as to the distance between Srigobindpur and Qadian. The Mirza Sahib said he was not there as a peon to answer such questions and rose to leave. The Commissioner realised his mistake and was much impressed by this display of the spirit of independence and dignity.

Digitized by Khilafat Library Rabwah

One of Mirza Sahib's sons, Mirza Ghulam Qadir, was a Sub-Inspector of Police, and Mr. Nisbet, D. C., once suspended him for some reason. The D. C., spoke of it to the Mirza Sahib when he came to Qadian, whereupon Mirza Sahib said that if his son was really guilty he should be punished in such a manner that his punishment should serve as an example to the sons of all respectable families. The D. C., was very much pleased and pardoned Mirza Ghulam Qadir, saying that the son of such a father needed no punishment.

People were filled with awe at the sight of the Mirza Sahib. He had an imposing appearance and nobody dared look him in the face. Mirza Imam Din, a nephew of his, once appointed Sochet Singh of Bhaini to kill the Mirza Sahib. He says he went several times over a wall with the intention of killing him, but whenever he looked at him he shuddered and dared not approach him.

Mirza Ghulam Murtaza was also a poet and a great smoker. His *Takhallus* was Tahseen. I give here a few verses composed by him :—

اے وائے ما بہ ما چہ کردیم
کردیم نا کردنی ہمہ عمر

درد سر من مشو طبیبا
این درد دل است دردسر نیست

بآب دیدہ عشاق و خاکپائے کسے
مراد ے است کہ در خون پند بجائے کسے

کہ جب تدبیر کرتا ہون تو پھر تقدیر ہنستی ہے

Mirza Sultan Ahmad says that once he collected all Mirza Ghulam Murtaza's poems and sent them to Hafiz Omar Daraz, the Editor of the *Panjabi Akhbar*, but, unfortunately, he died and the poems were all lost. Mirza Ghulam Qadir also was a poet. His *Takhallus* was (Maftoon) Mahzoon. ہے بات کہ نہ was a phrase which Mirza Ghulam Murtaza often repeated and sometimes in a hurry he would say ہے با کہ نہ

Digitized by Khilafat Library Rabwah

The Masjad-e-Aqsa was built by Mirza Ghulam Murtaza. The piece of land on which it stands belonged at that time to the Sikhs, and he bought it at an auction at the very high bid of Rs. 700. He had made up his mind to buy it at any cost, as he wanted to make amends for the worldly pursuits in which he had spent his life. People taunted him for building such a big mosque while there were no worshippers for it. Little did they know that it was to be crowded with devotees, and that the sincerity with which it was built was to be reflected in the necessity to extend it again and again. He also tried to regain possession of the mosque which was converted into a temple; but the legal proceedings he instituted did not meet with any success.

Mirza Ghulam Murtaza tried all his life to regain possession of his ancestral estate. He spent about Rs. 70,000 in all different suits but did not gain much. No one in the family helped him in these efforts because they knew that all efforts would prove vain. But the little rights that he succeeded in gaining were shared by the relations as well. This was because, through the stupidity of his agent, the names of his relatives were, along with that of the Mirza Sahib, entered on the papers as proprietors.

Once in a dream Mirza Ghulam Murtaza saw the Holy Prophet coming in state to his house. He ran to receive the Holy Prophet and thought of offering Nazar—an Eastern form of homage similar to the oblation of gold, frank incense, and myrrh, offered to Christ by the Wise Men of the East. When, however, he put his hand into his pocket, he found that he had only one rupee and that it was a counterfeit coin. This brought tears in his eyes and then he woke up. This he interpreted to mean that the love of God and His Prophet, mixed with the love of this world, is nothing better than a false coin. His disappointment with regard to his worldly affairs was very keen and he often regretted that he had not served God with all his means and powers. He wrote in his will that he

Digitized by Khilafat Library Rabwah

should be buried in a corner of the Mosque he had built in the centre of the town, and that, perchance, God would have mercy on him. He fixed as the site for his own tomb the spot where it still stands in accordance with his wishes. It has been enclosed by a brick wall about four feet high. He died of dysentry (June 1874) at the age of 85 when the Mosque was nearing completion.

Mirza Ghulam Murtaza was married to Charagh Bibi, the sister of Mirza Jamiat Beg of Aima, a village in Hoshiarpur District. Charagh Bibi was a generous, hospitable, cheerful and good-hearted lady of exemplary piety. She looked after the poor while they lived and, when they died, provided them with decent burial. Through thick and thin she remained a devoted wife and an excellent companion to Mirza Ghulam Murtaza, who had a deep respect for her. He always sought her advice on account of her prudence, sagacity, and virtue.

She was a most loving mother. She lavished her most tender care upon her children. The worldly members of the family perhaps looked upon the holy-minded Ahmad (peace be on him), as a worthless young man, but his other-worldliness appealed most of all to his mother.

She died in 1868 and was buried in the family cemetery (known as Shah Abdulla Ghazi) in the West of Qadian. The Promised Messiah loved her intensely. Whenever he spoke of her his eyes filled with tears. He used to go to her grave and there pray for her. May she rest in peace for ever and ever.

Digitized by Khilafat Library Rabwah

ISLAMIC CONCEPTION OF SOVEREIGNTY

The nature of sovereignty has long been a subject of juristical controvercy. But with the universal awakening of political consciousness which marks the present-day and the active interest which people in every country now take in all social and political matters affecting their happiness and well-being, it has become a live issue of a much wider public concern. In this article I propose to discuss in broad outlines the view Islam takes of severeign power and its limitations. In doing so I shall incidentally try to explain the main points of difference between the Islamic and the Western conception of sovereignty, though the limitations under which I suffer necessarily make such an attempt on my part extremely difficult and dissatisfying.

Before entering into the main discussion I would, however, like to add, by way of explanation, a few words regarding the institution of Khilafat, which, I hope, would, besides providing against possible misunderstanding about my intention and views, facilitate a clearer appreciation of the political aspect of Islamic sovereignty.

Khilafat and Sovereignty

In Islamic jurisprudence and theological literature the executive head of the State has so frequently and indiscriminately been referred to as the Khalifa that the term "Khilafat" and "Sovereignty" have come to be commonly understood to mean, if not exactly the one and the same thing, different aspects of the same thing. The fact that the immediate successors of the Holy Prophet were, like himself, the supreme spiritual as well as temporal heads of the Islamic State, together with the circumstance that so far as the Muslim subjects are concerned Islam has obviously not attempted any separation between the secular and purely religious functions of the Government, has made

Digitized by Khilafat Library Rabwah

it all the more difficult for the average man to understand how in a Commonwealth of Muslims' Khilafat and Sovereignty could exist independent of each other. From a purely theoretical standpoint such a bifurcation may not be quite intelligible even to the critical observer, because Islam, or at any rate the spirit of Islam, demands that the Islamic society should always remain constituted what might be called an organic whole. This not only contemplates but necessitates the continuous existence in it of some sort of a unifying agency capable of securing co-ordination in its various activities and maintaining it against all forces of disruption and decay. With this unifying agency must lie the ultimate authority in all matters affecting the Islamic State and religion. The institution of Khilafat was originally intended to serve the purpose of such a unifying agency and it did serve it beautifully well for a few decades in the beginning. I need not particularly mention here that Khilafat in order to serve such a huge purpose should not only be able to command the highest moral and spiritual confidence in the people, but it should also possess the necessary political force and executive machinery to enforce the laws of Islam in their entirety and to visit any infringement thereof with the prescribed punishment. Unfortunately this perfect form of Khilafat had only a very short span of life in the Islamic history, for, as universally admitted, it came to an end with Hazrat Ali, the last of the "rightly-guided" Caliphs. From the time of Mu'avia onward the persons who were known as Khalifas had, with a few honourable exceptions, none of the hallmark of genuine Khilafat about them and it was they who established in practice what was not contemplated in principle, namely, a type of sovereignty in the Islamic State which, except in so far as it enjoyed absolute political supremacy, was a complete negation of the spirit, morality and toleration of the religion of Islam.

I am not concerned here with Khilafat as a distinct Divine institution divorced from all political interests, nor can the rights and responsibilities of a

Digitized by Khilafat Library Rabwah

Khalifa who claims his authority to be expressly delegated to him by the Almighty be subjected to any juristical investigation. From the very nature of his claim the position of such a Khalifa stands on an entirely different footing. His authority cannot be strictly defined nor can it be impeached or sought to be curtailed unless his claim to Divine delegation is first shown to be false. Where a particular Khalifa claims scriptural recognition and extraordinary Divine help to exist in his favour and shows them in proof of his Divine appointment, the proper and effective way of defeating his purpose and authority would be to prove that such scriptural recognition and extraordinary Divine help do not in fact exist in his favour. Those who find it impossible to disprove the existence of these determinant factors on which the Khalifa bases his claim and yet assert the right and independence to question his actions and policy only betray their mental morbidity and inconsistency. This is an important point which has a great significance for those interested in the history and tenets of the Ahmadiyya Movement and which requires a clearer treatment, but as Khilafat of a purely spiritual character is not intended to be a part of my present discussion I resist the temptation of dwelling upon it here.

King in Islamic Constitution

There is another point to which I am tempted here to make a brief reference. And that relates to the absence in the Islamic Constitutional law of a more definite and comprehensive demarcation of the Sovereign authority in matters which are not specifically provided for by the Shariat. In matters actually covered by the Shariat neither the king nor the people have any voice whatever. Such matters are decidedly beyond the legislative control or judicial interference of the State. But then they extend only to a comparatively small portion of our social and political activities. The cases in which the people are allowed individual liberty of action under the Islamic law are, therefore, far more in number and it is not difficult for us to

Digitized by Khilafat Library Rabwah

imagine circumstances in which conflicts may arise between the wishes of the Sovereign and the will of the people. Here Islamic law which otherwise permeates with a very strong democratic spirit does not clearly indicate to what extent and in what respects the former, may be allowed to overrule the latter. Why it has refrained from doing so appears to have been due partly to the fear of thereby rendering the Islamic Constitution rigid and inelastic and, partly to the superfluity of such extensive provisions in view of the extraordinary wisdom and good sense of those who were initially entrusted with the exposition of Islamic principles and the extent and manners of their practical applicability.

It is interesting to note that Sovereignty in Islam historically followed and theologically it always follows, sooner or later, the appearance of a Divine messenger or prophet. From the Islamic theological standpoint the idea of Divine Right of rule has thus a truly Divine, though peculiar and remote, origin. The Holy Prophet of Islam was, of course, a great king and judged by the moral sublimity of his rule and the unparalleled love and devotion which he was able to inspire and command in his people, undoubtedly the greatest of all kings. Yet his kingship was only an integral and perhaps a less important part of his wide and comprehensive prophetic mission. He, and in lesser and varying degrees his immediate successors, were men of unique spiritual calibre whose sincerity and honesty of purpose were by themselves a sufficient guarantee against any serious vagrancy on their part. In view of this fact and the chaotic social and political state of the times in which they lived and ruled, absolute and undefined powers in their hands were not only safe but absolutely essential, since any derogation from them would have meant a derogation of the authority of Islam.

Western Conception of Sovereignty

The subject of sovereign power and limitations thereof has had a more varied and exhaustive treatment

Digitized by Khilafat Library Rabwah

at the hands of Western jurists. It is, however, not my intention to enter here into their controvercies about the " Doctrine of Sovereignty " which constitute, in the words of James Bryce, a " dusty desert of abstractions ". Yet a passing reference to that famous theory known as "Hobbe's Political Theory of Sovereignty" may be profitably made here, because that theory, in spite of the hostile criticism to which it has been subjected, adequately expresses what the man in the street still feels about sovereignty.

Hobbe declared that sovereign power was " indivisible, unlimited and illimitable ". This view has been severely criticised by other and later jurists who have argued that it was not so : that sovereign power was really divisible, limited and limitable. But it would appear that in their discussions about the nature of sovereignty these jurists were only guided by their anxiety to see the destruction of absolute monarchal systems of Government in Europe. Their attacks were, therefore, not really directed to the idea, as such, of the sovereign power being, in theory at any rate, unlimited and illimitable, but only against such a power being vested in a single individual. Otherwise they did not seriously propose any limitation of the sovereign power where it was recognised in law as vested in the people and in fact exercised by their representatives.

Nature of Sovereignty in Islam

Though Islam also fully recognises the view that real sovereignty lies with the people it does not accept the further contention that the sovereign power, even as vested in the people, is unlimited and illimitable. And this provides in actual practice perhaps the most fundamental difference between the Islamic and the Western conception of sovereignty. In Islam absolute and unlimited power, including the power to legislate, belongs to the Almighty God alone. This is not a mere theological proposition, because as a theological proposition it enjoys acceptance everywhere, but a fundamental legal conception on which the whole

Digitized by Khilafat Library Rabwah

constitution of Islamic democracy is based. There is nothing in Islam like the "legislative omnipotence" of an individual or body of individuals which the British Parliament, for instance, is said to enjoy. According to Islamic view, legislation in order to be absolutely impartial and equally binding on all, must proceed from God. And for the Muslims the Holy Quran, as explained and supplemented by the precepts of the Holy Prophet, forms a code of such law. It has given them a written constitution and a body of rules recognising and regulating their mutual rights and obligations and in some cases even prescribing the procedure which they are warned against tampering with in any way or at any time. The Sovereign is as much bound by this code as any body else in the Islamic State. The maxim which says that law is no respector of persons thus finds a truer expression in Islam than it can find under any system of Government where a human agency, however impartial and efficient it might be, is vested with indefinite legislative powers. The king does not possess any special privilege in Islam, nor is there anything in the Islamic Constitution which recognises in his favour unqualified exemption from all kinds of liability like the rule of English law which says that the king can do no wrong or which gives him immunity from the jurisdiction of the ordinary courts of law. We have in fact examples of early Muslim kings who have not only appeared before the courts established by them, but have even insisted upon their being treated in those courts just as if they were ordinary citizens of the State. By this I do not, however, mean to say that in the Islamic State legal proceedings can be taken against the person of the king as easily as against any body else. That is obviously nonsense. The juridical problem as to what is to be done when serious allegations are brought against the king and he is not willing or prepared to subject himself to the jurisdiction of the court has no ready solution in Islamic law either, because it involves that "flat contradiction" which, as Austin has rightly pointed out, a limitation of supreme power by positive law necessarily implies. Instead of attempting to

Digitized by Khilafat Library Rabwah

answer this theoretical problem and proceed to lay down any special rules or procedure for the trial of the king which would have defeated the very purpose of the constitutional monarchy recognised by Islam, what it has done is to minimize the necessity of such trials to nullity.

Limitation of Sovereignty

I have already pointed that in the Islamic State the Sovereign is as much bound to observe the law of the Shariat as any body else and that in matters actually covered by it he has absolutely no discretion. In such matters his powers are restricted and his responsibilities so well defined that he cannot disregard them with impunity. In the domain of the Shariat and the subjects falling within its scope there is, therefore, no fear of his violating the law or doing any mischief.

Next to this, a most effective check which Islam has put upon the misuse of power by the Sovereign is the provision which gives the people the initial right of choosing their own kings. How this right of choice conceded to the people can have the effect of controlling and rightly guiding the future actions and policies of the Sovereign may not be quite clear to the ordinary mind. Nevertheless it has that effect.

One of the greatest contributions of Islam to good Government is its abolition of hereditary right of succession to the king. In Islam the king is made and not born. He is elected by the people and is, in that sense, their representative and responsible to them. But it is a peculiar feature of the Islamic Constitutional law that though under it the people are conceded the supreme right of choosing their own king, they are not given the further right of dismissing him, once they have elevated him to that responsible position. By giving the people this supreme right Islam has, on the one hand, conferred upon them the benefits of a democracy which is far superior to and more real than any obtained anywhere else. But at the same time by securing to a properly elected king his office for life and by declaring his deposition in any case to be

Digitized by Khilafat Library Rabwah

unconstitutional, it has, on he other hand, impressed upon them the necessity of exercising their right of choice with greatest caution and care.

Kingship in Islam takes the form of a trust. Verse 58, Ch. iv. of the Holy Quran which in general terms enjoins Muslims to hand over trust properties to those entitled to them has been held by eminent authorities to include, above all other things, the entrusting of the affairs of Government to those best fitted to manage them properly. This duty of the electorate becomes the more grave in view of the fact that the king is given such an important place in the Islamic Constitution that he can make his influence extensively felt, for better or worse in every dapartment of national life. He is not a mere figure-head like the King of England who only serves the purpose of giving a passive continuity to the vicissitudes of a party-system Government. His powers outside the four corners of the Shariat and in specified cases even within them are very real. In him is vested the ultimate authority in all social and political matters which are not covered by the letter of the law. In thus vesting the king with substantial powers and making his office permanent for life Islam has sought to save the Muslim nation from that enormous loss of wealth and energy and from those constant disturbances in settled political life which, as we know, are the necessary consequences of repeated general elections on huge national scale. Moreover, in a system of Government where even the supreme executive head is liable to be ousted from office at any time, either by lapse of a statutory period or by an adversary coming into power, no uniform and consistent policy is likely to be maintained.

Though the person to occupy the office of the executive head in the Islamic State is to be determined, as and when vacancies arise, by the choice of the people, Islam does not further prescribe any particular method or rules of election. Such matters are left to the people themselves. I may add here that elections to offices of Government as they are contested in the

Digitized by Khilafat Library Rabwah

modern democratic States, however, generally exhibit a spectacle of bad tastes and morbid feelings which is quite repugnant to the spirit of Islam and its constitutional traditions. The responsibilities that fall upon the head of the Islamic State are in fact so onerous and tiresome that no conscientious person would be willing to offer himself to undertake them. In true Islamic politics, therefore, there would be no such election campaigns and misleading election speeches by unworthy and self-complacent "candidates" as we have the misfortune of experiencing to-day. There is a saying of the Holy Prophet reported by Abdur-Rahman bin Samurat which prohibits the Muslims from begging for "amarat" or political leadership. This should be so, because a person who stoops to harangue on his own virtues obviously lacks that magnanimity which should characterise sovereign authority. In a State where the spirit of Islam pervades, therefore, only such a man can become the executive head as has by his wisdom, piety and sacrifices endeared himself to the people, who commands their complete confidence and loyalty and whom no worldly desire or power can corrupt. Where such a man is entrusted with the affairs of Government the question of his misbehaving and consequently the necessity of impeaching or dismissing him would not arise. If such a contingency were still to arise, then it can only be ascribed to the want of sense and foresight of the people in choosing a wrong kind of person to rule over them and they have but to suffer for that. Islam will not in such a case allow them to go back upon their choice and promise of allegiance, because that would not only injure the efficiency of the Sovereign authority but also subject the Constitution to unhealthy disputes and strain. So long, therefore, as a duly elected king exists he has to be obeyed absolutely.

Let me add here that I am inclined to believe that this insistence in Islam on absolute loyalty to the King is based mainly, if not solely, on the ground that he is elected by the people themselves, either directly

Digitized by Khilafat Library Rabwah

or through their representatives, and therefore they are both morally and legally stopped from questioning or disregarding his authority and that if he were not so elected that loyalty would be a matter of expediency rather than of strict morality or religion. I am afraid this view may not be quite acceptable to some of my readers. But then I fail to understand how else could this insistence on absolute loyalty to an individual be reconciled with the natural right and desire of the people for freedom and self-determination particularly in cases where no common religious or cultural interests exist between them.

King's Duty of Consultation

Another important provision in the Islamic law which aims at securing an efficient and proper exercise of his authority by the Sovereign is his duty to consult his people or their representatives in every matter affecting the State. The Holy Quran is very insistent on this point. In verse 158, Ch. III, the Holy Prophet himself is asked to "take counsel" in important matters and in the chapter entitled "Ash-Shura" or The Counsel, mutual consultations are said to be a regular feature of Islamic life. And the life of the Holy Prophet and the history of the early days of the Caliphate are full of instances which show what a great respect the early Muslim Kings had for public opinion and how anxious they were to study it. In this respect the life of the Holy Prophet is particularly instructive, since it is authoritative and is richer in such instances. We have a number of cases in which he had acted upon the view of the majority, although he did not personally approve of that view and had even reason to doubt its wisdom. In the battle of Uhud, for instance, he was not in favour of meeting the enemy in the open field. He was with a minority that was opposed to that plan. Yet, since the majority was for it, he went out of Madina to meet the advancing forces. What ensued is not a discussion here. We have many more like instances in the life of the Holy Prophet and his immediate successors

Digitized by Khilafat Library Rabwah

Unfortunately the later generations of Muslim Kings neglected this important aspect of Islamic teaching and that weakened their strength and the sanctity of their authority.

Though in the Islamic law the king is under an absolute duty to consult the people or their representatives in every matter affecting the State, he is not placed under the further obligation of always acting upon the advice tendered to him. Having, therefore, once consulted the people in any given case he is at liberty to choose his own course of action. This, however, should not be understood to derogate in any way from the moral and psychological effect which consultation by itself is bound to have upon his deliberations and actions. Having laid down a scheme whereby only the most efficient and trustworthy person could come to assume the executive control of the State and also a code of positive law which in essential aspects clearly defines the extent of his discretion, Islam has thought it unnecessary and even detrimental to restrict still further his powers and liberty of action.

This duty of consultation cast upon the King contemplates the existence of a supreme advisory board in the Islamic State. You may call it a Council of State, or a House of Parliament or by any other name. There is nothing in a name here. It is, therefore, nonsense to talk of the government by parliament as a modern institution which is foreign to Islam. As a matter of fact Islam has forestalled it and its legitimate function by centuries, although for obvious reasons it has left the details of the constitution of the Islamic Parliament to be determined by exigencies of time.

Digitized by Khilafat Library Rabwah

REVIEWS

The Synthesis of Science and Religion, *by Frederick Ketnner (Published by the Biosophical Institute, 23 West 87th Street, New York, Price, ten cents.).*

This is a thought-provoking booklet. "Science," the author says, "deals with the finite and the infinite modally and mathematically on the physical plane; religion does so essentially and spiritually on the ethical plane." Matter and spirit; body and soul; science and religion; are complementary, not conflicting. The very fact that men call the Middle Ages the Dark Ages inspite of all their attainments in the domain of religion, and the Modern Age a materialistic age inspite of all its achievements in the sphere of science shows that they do, although quite unconsciously, realise the need of a synthesis of science and religion, however much they might deny it.

The booklet is a good contribution to the controvercy, suiting the conditions of our modern world which are baffling all attempts at betterment. It is an expression of liberality, friendship and love; a message of right living and right thinking, and international good-will and peace. "Only the religious spirit," the Doctor explains, "can prevent the use of scientific inventions for destructive purposes." "Science without religion tends to destroy life," he says, and we realise it in the menace of Fascism and the bombarding aeroplane; "religion without science tends to confuse the human mind," he asserts, and we have the example of the Middle Ages. The booklet contains a strong exhortation against the dangers of narrow communalism and narrow nationalism, and explains the desirability of universal peace and love, the principles of which he embodies in his science which he terms Biosophy (Bios = life, Sophia = intelligence).

In these days of growing irreligion and rank materialism, the Doctor deserves every credit for putting forward, quite dispassionately and impartially, the respective claims of science and religion and explaining the intrinsic harmony that exists between them. It will not be out of place here to point out to the Doctor that Islam realised and achieved a far better synthesis of science and religion more than thirteen centuries back—a synthesis which reached its culmination in the Islamic civilisation of the eighth and ninth centuries A.D., when Islam, which is wrongly associated with Mullaism and fanaticism, alone held aloft the torch of science and kept it bright and burning for cenuries—and this at a time

Digitized by Khilafat Library Rabwah

when all Europe, nay all the rest of the world, lay sunk in darkness and ignorance, in barbarism and strife.

MUSHTAQ AHMAD, M.A.

The Rise and Growth of the Congress, *by C. F. Andrews and Girija Mookerjee, George Allen and Unwin. 7/6 net.*

It is a truism to say that if it had not been for the mutiny of 1857, there would have been greater cordiality between countries Great Britain and in the interests of both these and India it is not advisable to rake up those memories. But a true perspective of the history of British rule in India and the growth of Indian nationalism cannot be obtained until this obvious truth is firmly grasped. In the early days of the East India Company, such Englishmen as came to this country had no reason to set themselves up as if they were a superior race of men as compared with Indians. Naturally, whatever social intercourse there was between the two peoples at that time, was on a footing of equality. The decline of the Mughal empire and the rise of the East India Company to sovereign power was a circumstance that probably gave to the Englishman in India a sense of his own importance, but it was the mutiny that gave a harmful edge to this feeling on his part. Thence forward the Englishman and the Indian arranged their lines apart, separated from each other by a deep gulf of bitter memories of a kind that fester in the soul and cannot easily be got rid of.

The haughty attitude, often bordering on contempt, which many Englishmen adopted towards Indians after the mutiny, was naturally resented by Indians of spirit and education, and the birth of Indian Nationalism was one of the results. Free access to English literature and history, made possible because English was made the official language, gave additional impetus to the desire for freedom. Born in this atmosphere in 1885, the Indian National Congress has continued to make steady pprogress of which the story is told with sympathy and understanding in *The Rise and Growth of the Congress.*

The Rev. C. F. Andrews is a man of international fame, whose reputation as a staunch friend of India stands very high, and no Indian reader would be disappointed in the book who takes it up because it bears that well-known name. The truth which Mr. Andrews tells in these pages concerning the circumstances which gave the Congress a chance to thrive, is a bitter pill for the Englishman, and all the more credit is due to Mr. Andrews for coming forward to write of these things so plainly and so boldly although his verdict goes against the race to which he himself belongs. Needless to say that it would be

Digitized by Khilafat Library Rabwah

poor requittal for the sympthy and friendship which he has for India, if an Indian, having read this book, should say or do anything that might hinder the development of cordial relations between Great Britain and India.

What was the Original Gospel in "Buddhism," *by Mrs. Rhys Davids, Epworth Press. 3s. 6d.*

Forms of Buddhism which now prevail represent an atheistic system of ethics, and the view put forth by Prophet Ahmad, the founder of the Ahmadiyya Movement (peace be upon him) that Buddha was a Prophet of God and a worthy champion in his day of monotheism, was a startling claim. But this claim, we are confident, will come to be established some day, on the strength of documentary evidence beyond any shadow of reasonable doubt. This book by Mrs. Rhys Davids is of exceptional interest for the followers of Prophet Ahmad as it supports the view put forth by him. Apart from the belief held by the Ahmadies, it is, as far as we know, the first book that purports to say that the great Buddha was a divinely inspired teacher.

Mrs. Rhys Davids maintains that both Mahayana and Hinayana Buddhism are "developments from an older, an original teaching, given in the first instance as divine inspiration." Buddhist manuals "estimate Buddhism as an atheist or anti-theistic Gospel of self-saving, of protest, of moral emphasis, of insight into the world as evil and life as best ended, of universal compassion. But I see it as a More than this. *This*, as religion, is mainly a Less. I am reminded of the effect of *that* on a man, Anurudha, who heard it from his cousin the founder: he is shown as saying, "when in me he saw the willing mind he taught me more than *this*."

The conclusions set forth in this book rest upon long and painstaking study of the "so-called Three Pitakas, or Caskets, containing a cannon of scripture in a literary diction of a middle Sanskrit called Pali.....

"These Pali books are a very curious mixture of monastic teaching, with much matter suggestive of earlier Indian literature *apparently left in*, matter often more or less in conflict with the main emphases in the canon." In *what was the Original Gospel in Buddhism* the author mainly confines herself "to these 'left-ins,' only indicating briefly where they are in conflict with those main emphases. Taken together they amount to a set of brief re-statements of teaching now *not* ranked as original Buddhism; they are an effort to set old stones in relief; they are shown as reefs emerging from the water pointing to a submerged Atlantis beneath."

Digitized by Khilafat Library Rabwah

	Rs.	A.	P.
1. THE HOLY QURAN PART I—Translation with explanatory notes, size 20×30/8, pages 121 ...	1	0	0
2. THE TEACHINGS OF ISLAM—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah and Mahdi. Gives a solution of five fundamental problems of human life. An epoch-making book			
Bound, size 22×20/16, pages 191 ...	0	5	0
Unbound, size 20×30/16, pages 198 ...	0	2	0
3. THE LODE STAR—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah. Deals with the great reformation brought about by the Holy Prophet among the illiterate, uncultured Arabs which made them the teachers of the world in social matters, polity and ethics. Size 17×27/28, pages 84 ...	0	4	0
4. AHMADIYYAT OR THE TRUE ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. This book deals in a simple and lucid manner briefly but fully and completely with all the different aspects of the teachings of Islam and Ahmadiyyat. A compendium of the Quranic teachings.			
Bound, size 20×30/16, pages 433 ...	2	0	0
Unbound, pages 456 ...	0	10	0
5. THE TRUTH ABOUT THE SPLIT—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community. A survey of the causes that led to the split which occurred in the Ahmadiyya Community on the death of Hazrat Maulana Noor-ud-Din, First Successor of the Promised Messiah. Size 20×30/16, pages 376 ...	1	0	0
6. A PRESENT TO KINGS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. An epistle to H. E. H. the Nizam of Hyderabad dealing with the claims of the Founder of the Ahmadiyya Movement and with the proofs and arguments that support them. Size 20×26/8, pages 90 ...	0	12	0
7. A PRESENT TO THE PRINCE OF WALES—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad. A booklet presented to the Duke of Windsor when he visited India in 1922 as the Prince of Wales. In Biblical language the book beautifully deals with the subject that the present is the time for the much-awaited Deliverer of Humanity to appear. Towards the end a passionate appeal has been made to the Prince to accept Islam.			
Bound, size 20×30/16, pages 103 ...	1	0	0
Unbound, pages 120 ...	0	5	0
8. AHMAD THE MESSENGER OF THE LATTER DAYS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community, Qadian. A booklet on the life and character of Ahmad, the Promised Messiah.			
Bound, size 17×27/8, pages 86 ...	0	12	0
Unbound, pages 68 ...	0	3	0
9. THE AHMADIYYA MOVEMENT—By Hazrat Mirza Bashir ud-Din Mahmud Ahmad. A resume of the teachings of Ahmad with a brief history of the Ahmadiyya Movement.			
Bound, size 20×30/16, pages 100 ...	0	8	0

about slavery and exploding the unfounded charge that Islam perpetuates this inhuman institution, size 20×30/16, pages 90 0 5 0

11. THE HADITH—By Maulvi A. R. Dard, M.A.

A booklet on the importance of *Hadith*, and its place in Islamic theological literature, size 30×30/16, pages 112 ... 0 6 0

12. THE FAMILY OF THE FOUNDER OF THE AHMADIYYA MOVEMENT—Compiled by Sufi Abdul Qadir, B.A., and revised by Mirza Bashir Ahmad, M.A.

It is a brief history of the family of the Holy Founder of the Ahmadiyya Movement, size 23×30/16, pages 64 ... 0 5 0

13. A MESSAGE OF PEACE—By Hazrat Mirza Ghulam Ahmad, the Promised Messiah.

The pamphlet contains valuable suggestions as to how peace among different Indian communities can be established on a sound basis, size 20×26/8, pages 40 ... 0 1 0

14. POLITICAL SOLIDARITY OF ISLAM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A pamphlet showing to the Indian Muslims the way how to become a united, disciplined and well-knit community, size 20×26/8, pages 20 ... 0 1 0

15. ISLAM AND OTHER FAITHS—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

Containing a comparison between the teachings of Islam and other faiths, size 20×26/8, pages 52 ... 0 2 0

16. A MESSAGE FROM HEAVEN—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A call to the Western people to Islam, size 17×27/16, pages 44 ... 0 1 0

17. HINDU-MUSLIM PROBLEM AND ITS SOLUTION—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

Contains workable suggestions to bring about permanent communal peace and amity, size 17×27/8, pages 44 ... 0 2 0

18. THE MUSLIM PRAYER—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

A brief description of the Islamic form of worship containing photographic illustrations of the different postures and genuflexions, size 17×27/8, pages 50 ... 0 2 0

19. SOME SUGGESTIONS FOR THE SOLUTION OF THE INDIAN PROBLEM—By Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, present Head of the Ahmadiyya Community.

Digitized by Khilafat Library Rabwah

A scholarly and comprehensive survey of the Indian political problems and their solution, size 20×30/16, pages 464 ... 2 0 0

20. A REPLY TO MR. K. L. GAUBA'S QUESTION PROPOSED TO BE PUT IN THE ASSEMBLY—By Maulana Sher Ali. A small pamphlet refuting the charge that the Holy Founder of the Ahmadiyya Movement used abusive language with regard to the leaders of other communities, size 20×26/16, pages 16 .. 0 1 0

21. EXTRACTS FROM THE HOLY QURAN—Size 20×30/16, pages 404 ... 0 12 0

Can be had of : THE MANAGER